

The Whole Truth

THE OFFICIAL ORGAN OF THE CHURCH OF GOD IN CHRIST

"The law of truth was in his mouth and iniquity was not found in his mouth." MAL. 2:6. "Ye shall know the truth and the truth shall make you free." JOHN 8:32.

VOLUME XV NO. X

C.O.G.I.C. HEADQUARTERS, MEMPHIS, TENNESSEE

OCTOBER, 1982

THOUSANDS MOURN HOMEGOING OF BISHOP KELLY



Mother Kelly was an example of Courage.

When death comes, so does grief. But, that's when the Holy Spirit makes His arrival. He comes to comfort the bereaved hearts of those who mourn the loss of loved ones gone home to be with the Lord.

And so it was in the case of Bishop O. M. Kelly. After eighty-five years of well - spent life, death came followed by grief and then the comfort of the Holy Ghost. On Friday, September 24, 1982, this Divine Comforter was present with the COGIC family at the national funeral, which took place at Washington Temple Church of God in Christ in Brooklyn, New York.

This commemorative service commenced with the processional of top ecclesiastical officials, including the Presiding Bishop, General Board Members, General Secretary and Board of Bishops, followed by the family. Highlights of the service included tributes given by local (Kelly Temple COGIC), state (Eastern New York Jurisdiction), and national officials. Music was provided by the Kelly Temple COGIC Choir, Eastern New York State Choir, and Madame Earnestine Washington, who sang the Sermonic Solo. A resolution from the General Church was read by the General Secretary, Bishop German Ross of Oakland, California. Bishop Kelly was eulogized by Bishop J. O. Patterson, who also officiated the service.

OBITUARY

BISHOP OTHA MIEMA KELLY
born in Hattiesburg, Mississippi,

September 12, 1897, was the fifth son of Louis and Sarah-Jane Kelly. He attended the Monroe Public School in Forest County, Mississippi where he excelled as a student.

His Baptist father and Methodist mother provided for their children a home in which the presence of God was very real. In November 1912, the Holy Ghost fell in that home. Otha's father and mother were gloriously filled with the Holy Spirit and spoke with other tongues as the Spirit gave utterance. On March 15, 1913, at 15 years of age, Otha himself was saved under the preaching of one, I. E. McFadden, a graduate of Alcorn College, who lifted his sights beyond the confining boundaries of Mississippi's piney woods. Through Elder McFadden, he came under the influence of the spellbinding preaching of Bishop Charles Harrison Mason.

On March 15, 1917, he left Mississippi for Chicago, Illinois. There he met the late Bishop William Roberts, the late Mother Lillian Brooks Coffey and became a member of The Church of God in Christ. He received the Baptism of the Holy Spirit in a revival conducted by Elder S. H. Jones of Nashville, Tennessee. With all of his heart, young Otha Kelly threw himself into the work of the Church of God in Christ in Chicago, Illinois.

In November 1918, just as World War I was ending, he attended the Convocation in St. Louis, Missouri with his pastor,



Board of Bishops pay final respects to Bishop Kelly.

Overseer William Roberts. On the last day of that Convocation at a water baptismal service, two things determined the course of his life; the dynamic message by Bishop C. H. Mason and the meeting of young Miss Maudell Bottoms. C. H. Mason became the model he would follow the

rest of his life. Maudell Bottoms was the girl that he would marry on February 12, 1920, and lived with for 50 years until her death in 1970.

In 1924, he was appointed vice-president of the Youth Department of Illinois. A year

later he became president. This was the beginning of a steady climb through the ranks of officialdom in the Church of God in Christ; the church to which he would give all his energies and whose spirit he would embody so completely.

Continued on page 8

ATTORNEY J. O. PATTERSON, JR. BECOMES MEMPHIS FIRST BLACK MAYOR



Judge Lockhart, Councilman Edmunds, Mayor J. O. Patterson

STORY ON THE ABOVE PHOTOGRAPH ON PAGE 8

THE WHOLE TRUTH

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GUEST EDITORIAL

by
David Hall

We are marching toward one hundred years of service! Should the Lord delay his coming this church will celebrate a centennial anniversary in November of 2007. There is no way of knowing how the march toward one hundred will progress; nor can one surmise the future direction and condition of the organization, but saints know God speaks only words of continuity, salvation and holiness. Should the church march to the voice of the Lord, we shall have acted spiritually correct to the cadence of holiness. Should our steps not be ordered by the Lord, then the church will find herself gone astray. Surely, our hope is established in God; though too often, men address events and situations in the narrow scope of personal reference and selfish interest. Only time will tell and time marches on!

Are you asking yourself, where is this preacher coming from? Is he aware the one hundredth anniversary is twenty-five years away? The important thing is that people gain a sense of appreciation for the one hundredth anniversary. Upon this unique occasion I will step out of my role of writer and put on the cloth of a prophet. There are some things which must be reflected in the light of our seventy-fifth anniversary. A prophet functions for special duty and points God's people toward Him and away from disaster. A prophet has two sets of spiritual eyes; one set, which examines the past and another, which look into the future. At the 75th year, we pause and reflect, "from the ginhouse..." We all triumphantly shout, "look where He brought me from", and should simultaneously be preparing for the future. As the prophet, I must warn the church to remember our past and Bishop C. H. Mason. Bishop Mason founded a holiness pentecostal organization in 1907. He planted the seeds of righteousness and fundamental sanctification. My grandfather, Elder Louis J. Hall told me as a child, God called only a "few" and among them were Abraham, Moses and Bishop Mason. He told me that status, positions and being accepted by the world and other denominations was of unimportance to the early saints. Whenever I reflect over the many stories, a sense that those days were simpler, purer and more wholesome fills my soul.

What about today's church? The Church of God in Christ has changed structure, size and in a variety of ways. We no longer are a church of struggling laborers, who work daily in the cotton fields and attend church nightly, shouting off the anxiety of life. No longer are we subject to attack from other branches of the christian family as the, "ignorant and overly emotional group." We have our system of Bible colleges and an accredited graduate school of religion, of which I am a graduate. We no longer worship in brush harbors and sawdust, but have the finest of sanctuaries. Our church has

changed from that organization with one charismatic leader into a system of jurisdictional bishops, missions around the world and an estimated membership of three million. Yes, the prophet sees a lot and is pleased with the progress.

As the prophet looks to the future from this 75th anniversary, I must make clear the things seen. This prophet sees a number of significant questions. Clearly, these questions are conceived in the womb of present day situations. Part of the prophet's task is to raise the correct issues which lead to proper thinking. Correct questions will promote growth in the organization. Correct questions narrow down the debate and issueless discussion. I have ten questions for the Church of God in Christ to think about during the next twenty-five years. In year 2007, will the church still have that drawing power which characterized those "crazy sanctified folks" of yesteryear? Will the power be replaced with a lethargic sense of sophistication as demonstrated by many of the present day denominations? More seriously, will this generation of celebrants have planted the necessary seeds to ensure our continued growth? In 2007, will All Saints University (ASU) be educating our youth in holiness pentecostal surroundings? Will our dress codes, social and cultural activities exemplify our traditional holiness roots? Will the leadership still make appointments through strict interpretation of scripture? Will the move to allow women to preach under full ordination be realized by 2007? Will the proliferation of jurisdictions continue at the expense of already established jurisdictions? Will the financial program of the presiding bishop be a vital part of church revenue and development? Bishop J. O. Patterson is intrepid in his approach to creating a true headquarters for the national church in downtown Memphis. Will his dream of Saints Center Be realized by 2007?

Who can answer these questions? No one can singularly answer these questions. As the church stands on the threshold of adulthood at seventy-five, the main question is, after seventy-five years shall we continue following the Lord? If the answer is yes, then this prophet sees a great future for the Church of God in Christ.

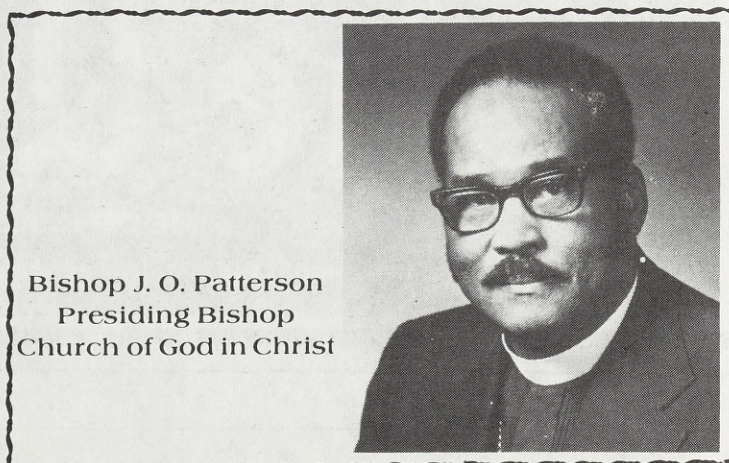
Elder David A. Hall
C.O.G.I.C. Publishing Board
Representative

(1907 thru 1982)

CHURCH OF GOD IN CHRIST

75th Anniversary

Diamond Jubilee Celebration



Bishop J. O. Patterson
Presiding Bishop
Church of God in Christ

Diamond Jubilee Celebration

NOV. 9-19 MEMPHIS, TENN.

WE'VE COME THIS FAR BY FAITH

The Diamond Celebration is a historical event for the Church of God In Christ. From a gin house to more than 8,000 churches in America and abroad; with an estimated membership of more than 3,000,000.

OUR GOAL

To open the All Saints University in 1984.

To complete the renovation of the old Chisca Plaza Hotel.

To add 75,000 souls to the Church for Christ.

75,000 in attendance at the Diamond Convocation Celebration, November 9-19, 1982. Be a Diamond Card Delegate.

75,000 members giving \$75.00 will make the dreamer's dream become a reality.



IF WE FOLLOW THE DREAMERS' DREAM
THESE WILL BECOME A REALITY

- TITHING SYSTEM
- CHURCH EXTENTION
- RETIREMENT
- HOSPITAL
- HOME FOR AGED
- SYSTEM OF BIBLE COLLEGES
- THEOLOGICAL SEMINARY
- HANDICAP PROGRAM
- WORLDWIDE EVANGELIST SYSTEM

HINDRANCES TO EFFECTIVE EVANGELISM

by
Bishop F. D. Washington

Practically all functions of church evangelism today are carried on within the framework of a total mental block. We feel, that if we can somehow get sinners into our churches, then we will get them saved. We select profound speakers, noted evangelists, reputable persons of fame, to come to our churches. We organize some of the aggressive crusaders, to distribute leaflets among the neighborhood, inviting people to come to our church, to hear our special speaker.

We invite them by radio, television and newspapers, but alas, only a few respond. Why? Because most sinners will not go to church, a fact which we as church people are unable to accept. We love our churches and spend much time and money in an effort to make it appealing. We purchase elaborate church furniture, carpet the aisles and install comfortable pews. We try to excell in music and fine choirs sing until it seems that heaven has come down to us. We try to arrange our service so that they are

unique, up-to-date and alive. Surely sinners will come to this kind of church.

We bring in the singers, famous quartets and leading choirs wearing bright and beautiful robes. But this does not attract sinners. A few come, some church absentees are recruited, a few drop-outs are revived and a sinner or two come by chance, sometimes out of curiosity.

Why didn't the thousands whom we invited come? Our church desires the salvation of souls and prays for that more than anything else. But why the lack of interest on the part of sinners? We have a beautiful Temple. Our pastor is one of the best. He has a burden for souls. Our people are concerned for the lost. We have wonderful workers, the finest counselors and personal workers. Sinners find the most wonderful



BISHOP WASHINGTON

experience, with God and are confirmed in the faith—that is, the ones who come.

WHY? Why is it that with all this effort to reach people, more unbelievers do not come to accept Christ.

BECAUSE - we have worked within a traditional Church Mental Block. We have said, if we can get sinners to come into our church, we know they will get saved. This idea was good for those who DID COME.

REASON - more did not come is the simple fact, which we must face up to—that sinners generally do not go to church. The church belongs to saints, a body of baptized believers and sinners do not go to church!

"Well," we say, "that's a pessimistic view! We don't believe it. Something will surely attract them!" In desperation we ask ourselves, "What will it take to get sinners out to the church nowadays?" And we feel frustrated.

The lost world has been trying to tell us something for a long time:

"Your pastor may have a Th.D., you may air condition your building, carpet your aisles, cushion your pews, invite us to your church via radio, television, phone calls, letters, church pages, bulletins, personal visits; you may bring preachers, lecturers, prophets, teachers, evangelists, musicians, singers or acrobats, BUT WE STILL WILL NOT COME TO CHURCH!"

Well, then, what are we supposed to do?

Abandon our mental block!

What do I mean by this? I mean, face the fact that most sinners will never come to church to be saved, and since our commission is to reach sinners with the Gospel, we must, therefore change our approach and take the Gospel out where the sinners are - OUTSIDE THE SANCTUARY. If we confine our efforts within the sanctuary, the only sinners we can win are those who will deliberately get up, get dressed, go down to the sanctuary and willingly expose themselves to the Gospel. Most of them will never do this.

There are millions of sinners out there, waiting, needy, desperate,

know that you cared for their soul; you came to them and helped them receive Christ where they were. They can trust you! They will go to your church. It cares about sinners!

The church today must ask herself: "Do we really care about sinners—the ones outside our sanctuary—the ones who will not come to our church to get saved?"

"Do you do most of your soulwinning by getting people to attend your Sunday school?" A Pastor of a church that was fruitful in bringing many souls to Christ was asked.

His answer was: "No, we win almost no one to Christ by church enlistment. You see we live in a very religious area. Though the people are not converted, as we believe in conversion, they have strong religious loyalties. We can get almost no one to visit our church. This is one of the reasons our church is a soul-winning church. We were forced into the position of

CONTINUED NEXT ISSUE

THE IMPORTANCE OF THE TAPE MINISTRY



The above picture is a photo of me, Elder David Hall. In my hand, please notice I'm holding a cassette album and a book about tape ministry. Why the picture? The tape ministry is very significant and this picture will help communicate the news. The news is that cassette tape ministry can be a benefit to your local congregation.

The tape ministry could be a constructive and edifying ministry for any devoted and concerned saint. Suppose in your local church there was a group devoted to visitation and comfort of the shut-in people, which are members or regulars at your church? Suppose they took tapes of songs, prayers and sermons with them during the visits? My how the shut-in person would appreciate the visit; and upon leaving, the visitors could leave a cassette tape. The tape would provide countless hours of comfort and spiritual strength. For these reasons I must communicate the value of the tape ministry. People in hospitals, homes for the aged, even jailed persons would enjoy hearing the word of God. Too often, all the shut-in persons receives is the Sunday morning gossip, Sunday afternoon.

The Church of God in Christ Publishing Board is offering on

cassette tapes, the best of preaching and interesting seminars on a variety of subjects. Now available from UNAC-5 are the great sermons delivered in San Francisco. Also available are the seminars on the following subjects, "Marriage and the Family," "Couples" and "Pentecostal History." I am sure someone is asking what do these tapes cost?

Listing:

1. Six-pack of sermons - \$27.95
2. Dr. C. E. Smith...Marriage and Family - \$21.00
3. Dr. Ithiel Clemmons - Pentecostal History - \$21.00
4. Dr. Geo. McKinney...Couples - \$16.00

During the Memphis meeting, pick up an Anniversary pack! The Publishing Board is preparing to tape the 75th Convocation, the Convocation of Convocations. Pick up an album of souvenir tapes and have recorded for years, the gospel preached in this landmark year. Write: COGIC Publishing Board, 272 S. Main St., Memphis, Tenn. 38103

Elder David A. Hall
COGIC Publishing Board Rep.

MAKING THE MINISTRY RELEVANT

by
Dr. M. L. Johnson
Mis., M.Div., Ph.d. (ABD)
(Part II of Theological Series)



DR. MARTIN LUTHER JOHNSON

Practical theology has as many definitions and perceptions as there are practical theologians. Thus, there seems to be a need for constant reflection upon, and frequent re-evaluation of one's theological position. Also, depending upon the milieu out of which the practical theologian emerges, and the audience he seeks to address, theological dialogue and relevance will take on a multiplicity of colors, shapes and sizes. However, there are certain givens of practical theology that shall be addressed later in this article. These givens

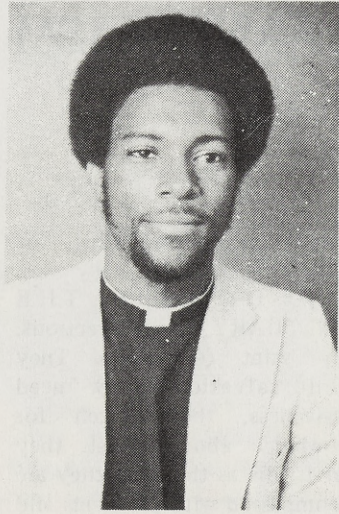
must be present and remain influential throughout the theological enterprise.

Before one can adequately deal with and do justice to practical theology, it seems necessary that we have an understanding of what theology is. It may rightly be said that theologians are as numerous as there are theologians, for each theologian has his or her own unique theology and methodology. Historically, the theological enterprise has been characterized

Continued on page 6

YOUTH NEWS AND VIEWS

by
Elder Charles Hawthorne
Associate Editor



Elder Charles Hawthorne

NEWS FROM THE BAHAMAS

Greetings to the Saints of God throughout the U.S.A. from the Isles of the Sea. The Commonwealth of the Bahamas.

We, the young people of the Bahamas, attended our Eleventh 2nd International Youth Congress of the Bahamas, August 16-22. In Nassau, our capital city island. With expected delegates from the U.S.A.

Send our greetings to our presiding Bishop J. O. Patterson, chairman, and co-chairman Bishop L. H. Ford. Of the DIAMOND JUBILEE CELEBRATION, 1982. Their committee, and the General Board.

We the young people and the youth department along with our State Bishop, Bishop Wm. Grant, and Mother Cynthia Grant, send Holy greetings to you.

From this Youth Congress, we plan to send a delegation of our young people to Memphis, Tenn., in November for this great history making event of our great leaders, and our great church. (THE DIAMOND JUBILEE YEAR)

Many of us have never been to the U.S.A. or Memphis, Tenn., but by the help of the Almighty God, some of us will get there this year. We, the young people of the Bahamas, those that have been blessed to go to Tenn., always look forward to one day going just to meet the thousands of our brothers and sisters whom we have heard of, but have never seen.

Our Mission Director, International Evangelist Elder Isaac S. James, have not failed to challenge us to go to Tenn., and see and enjoy it for ourselves. Elder James organized our Youth Congress in 1970, and have carried some of us to the U.S.A., to Florida twice, and to New York twice, two years each.

We plan to meet him this year in Memphis, Tenn., with our Bishop Grant.

We are thankful to God that he chose to send Evang. James to us, here in the Bahamas. He has been a blessing to our Bishop and to our church. Since 1967 some of us were very small, some not even born, yet we love him.

Reporter, Cynthia L. Grant

Hebrews 3:7 says, "Wherefore as the Holy Ghost saith, Today if ye will hear his voice."

This year the Church of God in Christ is celebrating seventy-five years of Holy Convocation. But, what is more significant than seventy-five years of COMING together is seventy-five years of STAYING together. We have done more than just meet on an annual basis for seventy-five years. We have progressed from a little insignificant pentecostal sect to a worldwide reputable denomination. We have made great historical strides, as God has brought us from a gin house genesis to TODAY.

Thus, this year's Diamond Jubilee Celebration is a special time of remembering our roots. It is a time to reflect on the rich history of our church. It is a time to ponder the past accomplishments of pioneers gone home to be with the Lord. It is a time to pay tribute to the late Bishop Charles Harrison Mason, whose outstanding spiritual leadership has left an indelible mark upon the Church of God in Christ, forever and a day.

Bishop Mason was a totally consecrated man who had a Word from the Lord. Noted as a praying man, he talked to God and God talked to him. When he spoke in public, the people knew he had heard from heaven. He and his COGIC contemporaries had a message for their generation. But, what is God saying to us TODAY?

This is not so much a question as it is a challenge for the saints of this generation. The challenge is not to disregard or downplay what God has said to first generation saints. Nor is the challenge an attempt to discard past messages for a new message. The need of the hour is not something new, but something fresh. WHAT WE NEED IS A FRESH WORD FROM HEAVEN!

A lot of what we hear today is stale, sour, unpalatable and difficult to stomach. Many of our young ministers and missionaries have nothing more than moldy messages. They are skilled in rehashing the same ole same ole. They speak with emotion, but without the anointing. They have sound (a tune), but no substance.

If we are to reach the youth of our generation, then we must have something more than a whoop and a holler. We must have more than a jump and a shout. The world has that already. They've heard so much junk that they don't need to come into the church and hear it again. What is needed is something that's REFRESHING: A FRESH WORD FROM HEAVEN.

That's why the Hebrew writer says, TODAY! Our prayer should be, "Give us THIS DAY our DAILY bread." Daily bread is what the children of Israel ate in the wilderness. When the bread fell from heaven, they could only gather enough for that day and eat it. Leftover bread would spoil (Ex. 16:11-21). They couldn't eat it because it was full of worms and stank.

What this generation needs is fresh bread from heaven. It cannot digest day-old bread or bread that fed our forefathers. Jesus is that Bread from Heaven. (Jn. 6:32-35, 48-51). What He did for our forefathers was great. But people need to know what He will do for us TODAY!

The Challenge of this generation of saints is to present Jesus, the Bread of Life, in a fresh, invigorating way. We cannot expect our peers to buy into an old fashioned approach. We cannot preach the Jesus of yesterday. He's the same TODAY (Heb. 13:8)! We must preach the Jesus of TODAY!

Yes, Jesus saved in Bishop Mason's day. Yes, Jesus healed in Bishop Mason's day. Yes, He filled with the Holy Ghost in Bishop Mason's day. But, that same Jesus is a Saviour TODAY! That same Jesus is a Healer TODAY! That same Jesus is a Baptizer in the Holy Ghost TODAY!

TODAY!

A DIAMOND JUBILEE MESSAGE TO THE YOUNGER GENERATION by Elder Charles Hawthorne

"TODAY, if ye will hear his voice, harden not your hearts. . ." (Heb. 3:15). These words are not directed to sinners. Their heart is already hardened. These words are directed to the people of God. Let us have an ear to hear what the Spirit of the Lord is saying to us TODAY!

The New Testament epistles are a record of what the Spirit was saying to churches of that day. The book of Revelation records what the Spirit of the Lord was saying to seven churches in that day. Historical books and biographies record what the Spirit of the Lord was saying to the Church of God in Christ in Bishop Mason's day. But, what is the Spirit saying to us TODAY!

Is there a Word from the Lord? This is a question that COGIC youth must answer for themselves. We cannot sit around and wait for the future. THIS IS OUR DAY. Just like Eli had his day, our forefathers had their day. God spoke to Eli, but there came a day when he started speaking to young Samuel. God is speaking to young people TODAY!

All we have to do is listen. TODAY, if you will hear his voice. Speak, thy servant heareth" (I Sam. 3:10). Samuel heard the voice of the Lord: "Behold, I will do a thing in Israel. . ." (I Sam. 3:11). God wants to do something in this generation. He is calling modern-day Samuels as laborers together with him.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain (For he saith, I have heard thee in a time accepted, and in a DAY of SALVATION have I succored thee: behold NOW IS THE DAY OF SALVATION)." For too long have young adults sat around waiting for a position and a title. These things are not needed to do the work of the Lord. There are people who have them and are not doing anything.

All that is needed is a WORD from the Lord. When God speaks, He expects immediate obedience. His business requires haste. That's why Jesus was about his Father's business at the age of 12. We must get busy, too. We must work the works of

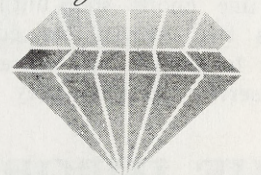
him who sent us, while it is DAY (Jn. 9:4)! We must "exhort one another DAILY, while it is called TODAY" (Heb. 3:13)! TODAY is the day that the Lord has made (Ps. 118:24)! Let us hear and hearken to the voice of the Lord TODAY!

(1907 thru 1982)

CHURCH OF GOD IN CHRIST

5th Anniversary

Diamond Jubilee Celebration



YE ARE THE SALT OF THE EARTH

by
Sis. Veronica Lynch
Kelly Temple, C.O.G.I.C.
Brooklyn, New York

We all have one thing in common: We can all enjoy a palatable meal. Whether it ranges from caviar to simple fried chicken, we look for that characteristic taste.

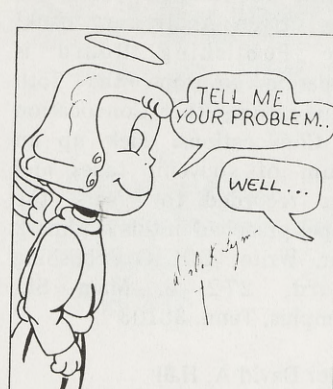
What makes the food enjoyable is usually the seasoning or salt. If the food lacks salt, we find it unpleasant to our taste buds and soon neglect to enjoy our meal.

Matthew 5:13 says, "Ye are the salt of the earth. . ." In other words, we (Saints) are that influence in the earth. The world recognizes our grace-filled lives and hunger for a taste of it. Moreover, the doctrine of the gospel which we bear is as salt because it penetrates and reaches the heart as it does the food.

"...but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men." God in His infinite wisdom, has made us a special and peculiar people with a responsibility to Him. When we allow ourselves to lose that power to excite interest, we begin to deteriorate. Not only are we unprofitable to the cause, but we let God down by neglecting our responsibility.

As Saints we must possess that sharp and pungent wit standing ready to salify others. This salt is a cleanser, for it purifies life; it is a penetrator, for it penetrates the heart; it is a relisher, for it adds zest to our spiritual growth; it is a reactivator, for it influences a response; and finally, it is a preserver, for it will keep us to the end. Hallelujah!

KIP AND SKIP by Min. Lynn



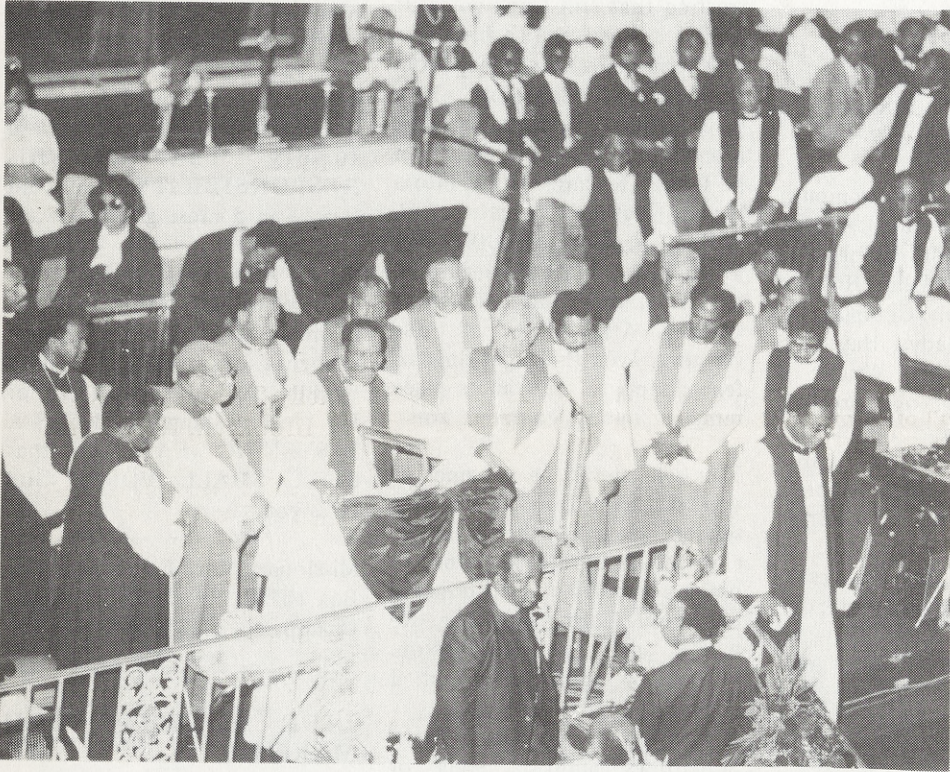
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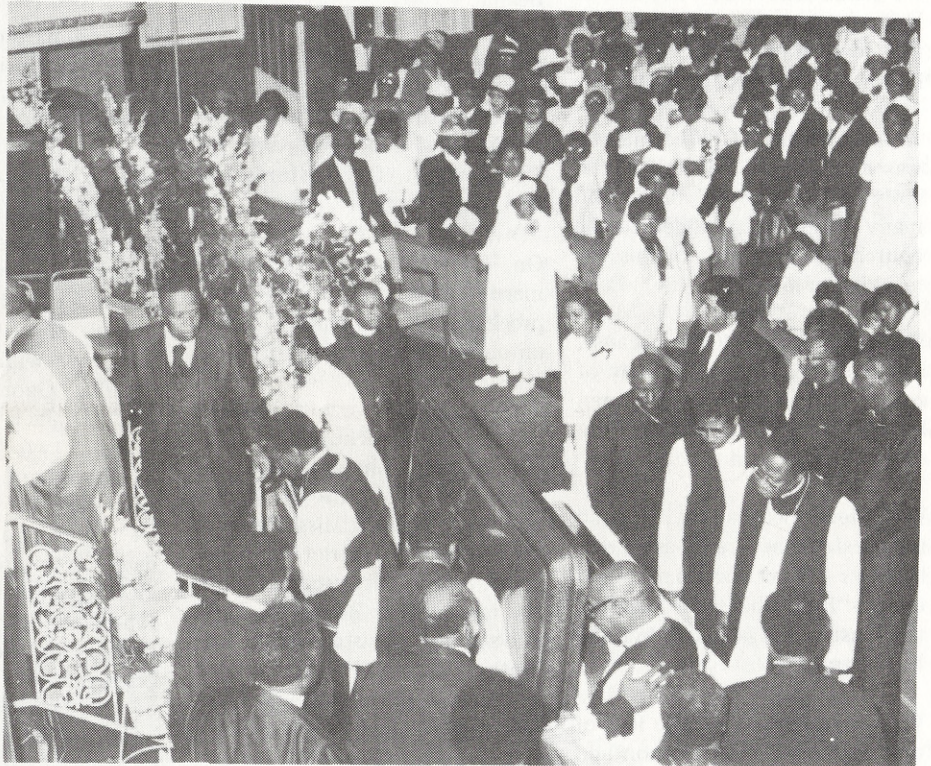
Hundreds came to pay final respects



Bishop Patterson bringing the Eulogy



The General Board of the Church of God in Christ



Bishops view remains



Family comforts Mother Kelly



Bishop Patterson consoles Mother Kelly

FUNERAL SERVICES FOR BISHOP O. M. KELLY

DEATH NOTICES AND MEMORIALS

IN MEMORY OF BISHOP O. M. KELLY, WE CALLED HIM "POP"

We respectfully called him "POP" because having reached the golden years he never hesitated to give us wise counsel and share with us the benefits of his many years of experience.

We humbly called him "POP" because of the great strength he possessed and willingness to defend and protect the values, principles, doctrine and credo of the Church of God in Christ.

We affectionately called him "POP" because of his love for the COGIC family and his insistence that we ask not what the family could do for us, but what we could do for the family.

We called him "POP" because of his ever present willingness to give love, show respect and give honor to whom honor is due.

We called him "POP" because he was a good man and full of the Holy Ghost and of faith: and many people were added to the church as a result of his far reaching ministry.

We called him "POP" because, like Barnabas, he was "a man of consolation" and as a good man he was the living demonstration of what God can do.

We grieve because he will no longer stand before us as a great leader marshalling his troops—"But oh, these battles, they last so long—from babyhood to the grave."

We grieve because of the loss of this great Cedar in Lebanon and his strong and dedicated hands from our common tasks.

We grieve because of the hurt and sorrow that is reflected on the faces and in the lives of his family and friends. "But there are things for which we are thankful beyond words to express them.

We are grateful for the secular and spiritual family he leaves behind.

We are grateful for the Church of God in Christ which he loved and saved.

We are grateful for the Lord of Host, who so signally blessed him and in whose name he lived and prayed each day of his life.

We dare not think of "POP" as dead for his ministry has left an indelible impression upon our hearts and minds, a drum beat that death cannot silence.

We dare not think of "POP" as having dropped out of our lives because he has only moved away and still lives in our memory in a thousand beautiful and precious ways.

Yes, "POP" has moved away but within our hearts he will always have a place, as when he walked with us face to face.

"POP", Mr. Church of God in Christ, I can imagine hearing him say in the words of Robert Freeman:

"When I go down to the sea by ship, and death unfurls her sail, weep not for me, for there will be a living host on the other coast to beacon and cry, "ALL HAIL".

For as in Adam all die, even so in Christ shall all be made alive.

Humbly Submitted by Supervisor Rebekah E. Gorham, Connecticut Juris. No. 1, Area Supv. Re. No. 7 Region.

OBITUARY

Pernella I. Bean was born January 10, 1905, in Magnolia Springs, Texas to Ella and Isaiah Bean.

At the tender age of 13, she was saved and filled with the Holy Ghost in the Church of God in Christ at Magnolia Springs, Texas under the pastorage of Bro. Jesse Foster.

On December 24, 1921, she married Chester Nelson who has preceded her in death. To this union was born four children.

Mother Nelson was an ardent and dedicated church worker. She served diligently by her husband's side until his death. She was District Missionary of the Huntsville District for many years under the supervision of the late Mother Bertha M. Polk. She served as assistant to the late Mother F. L. Haynes in the Burners for Africa, National Department.

She was noted for her outstanding work in bringing souls to Christ, especially the young. She rendered to the needs of people, both spiritually and financially. She was appointed State President of the Home and Foreign Mission Department, Texas South Central, by the late Bishop C. H. Nelson. At the time of her demise she was a faithful member of the Greater Houston Temple Church of God in Christ, founded by her late husband, and presently pastored by her son, Rev. A. C. Nelson, Jr. Her life will be a monument to those who knew her.

She is survived by her four loving and devoted children, one son Rev. A. C. Nelson; three daughters, Lillian Sims of Denver, Colo., Jessie Nelson and Prinzola (Pennye) Sanders of Houston, Texas; and one adopted daughter, Mrs. Odessa Causey, St. Louis, Mo.; one daughter-in-law, Bettye Nelson; three sons-in-law, Rev. W. H. Sims, Denver, Colo., Rev. Joe E. Nelson and Herman Sanders; three sisters, Nina Hawkins of Port Arthur, Texas; Melinda Barker of Redwood, Calif., and L.O.D. Booker; of Magnolia Springs, Texas; twelve grandchildren, eight great-grandchildren and a host of relatives and fiends.

OBITUARY

Mrs. Artie Bell McBride, affectionally known by many as "Mother McBride", daughter of the late Mr. Willie Jackson and Mrs. Mary Hightower Clemons was born on August 8, 1899.

She was joined in Holy Matrimony to the late Mr. Emanuel McBride on November 17, 1917.

Mother McBride joined the Church of God in Christ in 1926, serving faithfully until becoming incapacitated by illness. She was appointed State Supervisor in 1954, succeeding Mother Lelia Giddens where she served twenty-seven years under three Bishops. Twelve years of her tenure as State Supervisor has been under the present Bishop C. J. Hicks.

Mother McBride often remarked that although the Lord had blessed her physically with only two children, he had blessed her with many sons and daughters in Christ.

She departed this life on Saturday, April 27, 1982 at the Clinch Memorial Hospital in Homerville, Georgia.

Mother McBride leaves to mourn her loss a devoted daughter, Mrs. Bernice White of Homerville, Georgia; a son, Willie Howard McBride of Athens, Georgia; two sisters, Mrs. Gladys Haywood and Mrs. Willie Mae Wright of Camilla, Georgia; one brother, Willie D. Jackson of Tallahassee, Florida; two grandsons, Charlie E. Frazier of Camilla, Georgia and Reginald Vincent McBride of Athens, Georgia; a daughter-in-law, Mrs. Frances E. McBride of Athens, Georgia; one son-in-law, Mr. B. J. White of Homerville, Georgia; nine great grandchildren; seventeen great great grandchildren; two nephews; four nieces; along with a host of other relatives and friends.

MAKING THE MINISTRY RELEVANT

Continued from page 3

by its diversity in points of departure, cultural, and existential situations out of which it emerged. Therefore, the definition of theology will be dependent, largely, upon whom the theologian is.

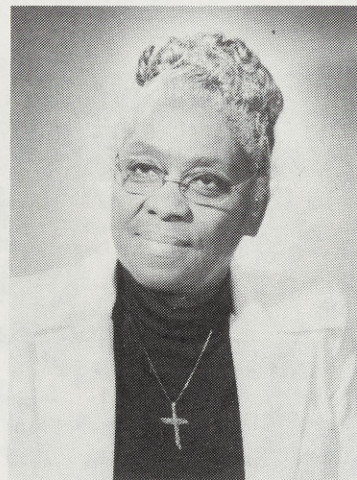
Theology is the community's assessment of Jesus and the Christian faith and, therefore, the theologian should be loyal to the faith he seeks to express and relevant to the community he seeks to address (John Macquarrie, PRINCIPLES OF CHRISTIAN THEOLOGY). Theology is allowing the Biblical text to come alive and speak to each generation for itself (Gerhard Ebeling, WORD AND FAITH). Theology is a rational study of the being of God in the world in the light of the existential situation of an oppressed people (James Cone, A BLACK THEOLOGY OF LIBERATION).

These theological definitions have been those as seen by the so-called "cloister theologians"; they are theologians who give

READER'S WRITE

STILL SMALL VOICE (Continued from last issue)

by
Missy. Mary Lou Parker



MISSY. M. L. PARKER

I thank God I have grown in my trusting that still small voice. It is like a small child's behavior. The father tells him to leap from a seemingly dangerous high place. There is a pause; a slight momentary tinge of fear, then he leaps. He lands safely into a loving father's outstretched, waiting arms. They both laugh joyously, the father because of the trust, the child because of trusting. After several of these ventures, even the slight tinge of fear disappears and in its place remains joyous, complete trust.

You will never be ashamed if you trust Him. During a teaching session at a Southern Illinois church, the Lord gave me not to prepare any lesson before going to church. During the service He would give me the lesson. Without a quiver of doubt, I obeyed.

Sometimes amid a song or testimony, He'd speak, "teach on that." Oh, what teaching! Beautiful thoughts and parables came into mind. It was not my carnal knowledge or intellect. He took the little that I had and multiplied it as He did the loaves and fish.

themselves primarily to WRITING WHILE NOT NECESSARILY INVOLVED IN THE EXISTENTIAL FOREFRONT. This kind of theologian is seen in the monks and theologians of Germany prior to World Wars One and Two, who held that man was basically good. But the advent of World War Two and the madness of Hitler shocked the theological community into a new theological awareness as to the nature of man.

Practical theology, it seems to me, is to serve two functions, at least. One is that of critical reflection (examination) upon the present state of the Church; and, secondly, to translate the results of that critical reflection into relevant and meaningful methods of approach for enhancing total ministry. Making ministry relevant is not a task that belongs exclusively to the ordained clergy; each member of the Church has a responsibility for doing his or her share of

Continued on page 8

May I inject an important thought here. It is our responsibility to soak up the WORD as a sponge. You then have a storehouse from which God can choose and enlarge. The still small voice won't bring anything to memory if there is nothing there to remember. It is our responsibility to get into the word. Many times God will bring parables we hadn't thought of, but it is because we are staying in the Word.

The zenith came one night when He advised me on my arising to teach, "just open your Bible and what your eyes fall on, begin teaching." Now YOU KNOW how VERY LIMITED some of us are on the whole of the Bible. But two things I did know. I knew His voice and I knew if I obeyed, whatever I needed, He'd supply. That was His RESPONSIBILITY. He did supply in a most glorious way!

Saints, obedience to that still small voice allows God to use us in many ways. We can become intercessors and anointed workers for the upbuilding of His glorious kingdom. KEEP A LISTENING EAR for that STILL SMALL VOICE. God bless you.

Missionary Mary Lou Parker
Box 1519
Champaign, Ill. 61820

LIFE IS WHAT YOU MAKE IT

Life is what you make it if you can take it. The snares and the tears of the evil of this world.

Life is what you make it from the rising of the sun. Life can be a bright life. With a light shining in your life.

Jesus is that light more bright than any light which gives life to every man. Life is what you make it. It can be sweet and bitter, to accept the sweetness and bitterness too, and you can make it along the way.

Life is what you make it. You can succeed if you only believe. And have what you want in Jesus name. Life is what you make it. If you trust in God. You can hold to the claims and yet don't be lamed.

Life is what you make it. If you hold out to the end. Never doubting, never worrying of the things desire to be. Life is what you make it, to the cradle to the grave. Life is what you make it you might as well live. The only way is in Jesus and with the Holy Ghost. Life is what you make it.

By-Evangelist Sylvester Laster

LOUISIANA

THE HISTORY OF DR. J. H. FELTUS

of
Minden, Louisiana

DR. J. H. FELTUS

Someone once said, "OLD SOLDIERS NEVER DIE" From this statement one might picture this giant preacher who has been on the battlefield for a long time and has not yet... "FADED AWAY."

Dr. J. H. Feltus is Louisiana's first Overseer's Son; Overseer Henry Feltus. He was saved at a very early age and called to the ministry shortly afterwards. A PIONEER—A STALWART—A GREAT PREACHER, hardly justifies the works of this great man. During his life he has accomplished many great tasks: Many, many souls have been saved and filled with the Holy Ghost through his ministry. Many preachers and missionaries are telling the story of Jesus because of him. His ministry has spread throughout Louisiana and other parts of the country through those who were saved under him. There is hardly a place that you can go in Louisiana and won't find someone saved through the ministry of Dr. Feltus. He is a preacher who took the commission of Jesus seriously who said; "Go ye into all the world and preach the Gospel to every creature...". Doing the years when holiness was breaking out in Louisiana, Dr. Feltus pioneered the brush arbors preaching the word like John in the wilderness, with less than adequate clothing, money and transportation. Many times he had to spend the night in the place of meeting and pick cotton the next day for money enough to keep going. Sometimes threatened by opposition and scorned for causing others to turn from religion to salvation, but with the help of the Holy Ghost he continued to preach the gospel under the anointing of the Spirit. Many who started preaching under his ministry were moved by this fire and brimstone preacher as he preached the word calling and having read scripture after scripture pointing the way to Christ. Many times it took several readers to keep up with him as he expounded the word of God uncompromisingly. The church was moved by the Spirit an onlookers were filled with the Holy Ghost and began to speak with tongues as the Spirit gave them utterance. He didn't have a scrip; He didn't have a great choir; He didn't have a mike;

just the Bible in his hand and God in his heart. He came not "with enticing words of man's wisdom, but in demonstration of the spirit and of power" with his "feet shod with the preparation of the gospel of peace," and "the shield of faith, the helmet of salvation, and the sword of the Spirit which is the Word of God."

He believed in preaching the naked truth; that is, the word of God without adding or taking away. One of his often used quotes is; "PREACH THE WORD": and that is the ministry of this great man to all that know him.

He has given more than sixty nine (69) years of service in the Church of God in Christ and is yet going strong. A most recent reference is in 1981, when he conducted a twenty six (26) night revival in his churches without stoping to take a break, preaching under the anointing of the Holy Ghost. When asked. How many souls were saved, his reply was, he didn't know, he only planted the seed, and seeds don't come up the same day you plant them. God gives the increase. Dr. Feltus, as you can see is not a novice in the Church of God in Christ. He has kept the faith and his works do follow him. The scripture says, "If any man's works abide which he hath built thereupon, he SHALL receive a reward" (I Cor. 3:14). Although his name is not flashed on the bill-board signs and written in the archive, his name is written in the Lamb's book of life and his record is on high. He has the testimony of Paul, "I have fought a good fight, I have kept the faith: Henceforth there is a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

Among the churches preached out, organized, changed over to holiness and pastored by this giant of a preacher are the following places:

LOUISIANA

Minden, Arcadia, Litroe, Black Lake, Rocky Mount, Brook Street, Winterville, Scotlandville, Ringgold No. 1, Ringgold No. 2, Mt. Morgan, Athens, Darbourne, Nachitoches, Powhattan, Coushatta, Campti, Ada, Castor, Hodge, Dotson, Ruston, Winnfield.

(OTHERS) Gloucester in Miss., Wilmount in Ark., Oakland in Calif.

SOME OF THESE CHURCHES DR. FELTUS HAS PASTORED MORE THAN SIXTY ONE (61) YEARS.

Presently, Dr. Feltus is Pastor, District Superintendent and 2nd Assistant Bishop of Eastern Louisiana, Church of God in Christ. He was Louisiana's YPWW President and Overseer for many years.

May God continue to bless this most intrepid leader with his fatherly spirit. He is like the little poem:

The lives of great men reached and kept
Were not obtained by sudden flight

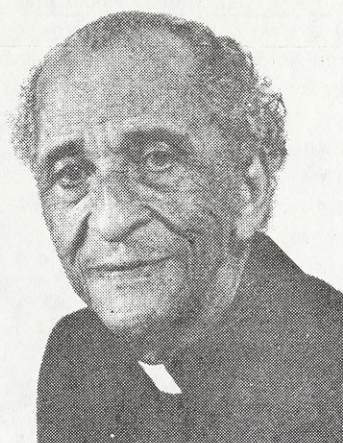
But they while their companions slept
Were toiling upward in the night.

GOD BLESS YOU DR. JOHN HENRY FELTUS

MISSISSIPPI

A REAL PIONEER IN THE GOSPEL

67 Years of Preaching the Gospel



REV. J. E. EATON

The Right Reverend Jesse E. Eaton, Superintendent of the number Six District of the Miss. Southern Jurisdiction and pastor of the Liberal Trinity Church of God in Christ, was honored by the members of his congregation in SPECIAL ANNIVERSARY SERVICES which spotlighted SIXTY-FOUR YEARS of continious service as pastor. The Theme was a great man of wisdom, Happy is the man that findeth wisdom and the man that getteth understanding. Proverbs 3:13.

Rev. Eaton first came to Columbia in 1918, where he was able to establish the first Holiness movement in this area. On Feb. 24, the four-day celebration commenced with religious ceremonies, when tributes were paid to a man renowned for his "Great Wisdom and Leadership Abilities." The service, according to church officials, also gave testimony to the fact that this man of God is one of the remaining true pioneers of the church.

Superintendent Eaton has begun his public ministry in 1915, just three years prior to the establishment of the Church in Columbia. His entire ministerial career has been most noteworthy, because he has dedicated his whole life to the incomparable task of saving souls and preaching the gospel, according to church officials. As a young evangelist and seasoned pastor, Superintendent Eaton preached out and established more Churches of God in Christ than any other man in the state of Mississippi. It is also fairly well accepted that this hard working man of God probably preached out more preachers or more preachers were saved and called to the ministry as a result of his preaching than any other preacher in the National Church.

It was this kind of recognition that was highlighted during the anniversary. The church took advantage of the opportunity to invite many of the friends of Superintendent Eaton to come and share in this gala affair.

A program was rendered in honor of Superintendent Eaton by the church and many friends. Elder Fred Idom, Jr., one of the spiritual sons of Superintendent Eaton was honored in bringing the message. He chose for his text, "Committed to the Gospel" Phil. 3:7-8; I Cor. 13:8. The services for the night was enjoyed by all.

The program was concluded with a solo by spiritual daughter Sis. Lavonne L. Chestang, her selection "I'll Rise Again" was sung through the power of the Holy Ghost, there was a great outpour of the spirit with speaking in tongues and prophesying.

Elder Kenneth Preston, another successful spiritual son, was also invited to bring the message. He came along with his church and choir. Elder Preston's text was "I want my Mountain." Joshua 14:7.

Supt. E. McDowell of Gulfport, Miss. was the choice of the Church to bring the Anniversary Sermon. He was chosen because he has been a long time friend and fellow worker in the gospel. Supt. McDowell delighted the congregation with his recall of many significant happenings of the past events that was shared by the pastor. We all enjoyed the manner in which he related many past events with his spiritual message. The motto of Supt. Eaton was beautifully revealed as all of the messages were delivered. Our pastor's motto is: "OTHERS LORD, OTHERS, LET THIS MY MOTTO BE...HELP ME TO LIVE FOR OTHERS—THAT I MIGHT LIVE LIKE THEE..."

Supt. Eaton anointed by God to preach the Gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." St. Luke 4:18-19,

Pastor Eaton was ordained by the late overseer Jeffrey Lewis in the year 1916, under the leadership of the late Bishop C. H. Mason. He has been a humble and faithful servant in the Church of God in Christ, Inc. He is currently pastor of the Trinity Church of God in Christ, Louisville, Miss. Also Rose of Sharon Church of God in Christ, Picayune, Miss. Supt. J. E. Eaton is resident of Picayune, Miss. residing at 1003 Jackson Landing Road. Mailing address-P.O. Box 175 Picayune, Miss. 39466. Phone Number (601) 798-7313.

WISCONSIN



EVANG. D. T. CARTER

May 23rd, 1982, was just the very beginning of a great spiritual time for our church, The New Mount Zion C.O.G.I.C., located 1527 North Astor, Milwaukee, Wisconsin 53202, pastored by Elder Eldridge Blakely.

National* Evangelist Druscilla T. Carter opened and conducted a forceful "Soul-Saving Revival." Evangelist Carter is a woman of great power and deliverance. Under the anointing of the Holy Ghost, she brought us messages from the Bible that revived, refreshed, and restored our souls and showed us the pathway to Christ (salvation).

We were witnesses to the working of the Holy Ghost THROUGH a devoted servant to BRING FORTH an outpouring of the Holy Ghost in others.

Evangelist Carter did not use fancy words or elaborate phrases; but she brought and made alive the Word of God from Genesis to Revelation. Quoting from the Scripture, she brought us such messages as the "Beauty of Holiness," about how we are all beautified by walking in holiness. She showed us how through "The Gospel", we are able to know what we need to escape a sin-sick world. We saw through her messages that the devil as "God's Opposer" did not care about us, but only saw and used us as pawns in his game against God. We learned also that "The Awful Sin of Disbelief" can hinder the work of Christ and "True Repentance" is a divine requirement.

Evangelist Carter enlightened us when she asked, "Who is the Holy Ghost?", then answered with, "He is our guide and teacher and without him we are not the effective witnesses, we should be for Christ."

The idea of "The Church of God that's in Christ" was clarified and also how you as a Christian cannot stand firm for something if "You don't KNOW and act on what you're standing for. All this did Evangelist Druscilla T. Carter bring to our attention, define, analyze, and challenge, and uplift our church with.

Our souls were uplifted also with her intensity of understanding of "Jesus, the Author and Finisher of our Faith", and "Salvation is of the Lord, and in no other place can it be had except through Christ."

June 4th was the culmination of the "formal" revival under Evangelist Carter's direction. Thirty-two (32) souls that were saved, refilled, and reclaimed were baptized in water, by Pastor Blakely. On this night of nights, God poured out a great soul - searching message that ended in a joyous shout; praising God for his miraculous blessing that was shared by all.

Congratulations to Evangelist Carter for this her 40th year in soul saving service for the Lord. Praying God's blessing upon her, wherever she may go. We of Mount Zion are looking forward to her visit to us next year and every year thereafter. What was started formally in the revival is

Continued on page 8

THOUSANDS MOURN PASSING OF BISHOP O. M. KELLY

Continued from page 1

He served in Illinois as youth leader, evangelist and pastor until 1930.

In 1930, he logged 20,000 miles as an evangelist, landing in New York City on Christmas Day 1930. Early in 1931 he was given a struggling little mission in Rockaway Beach, New York. He pastored in Rockaway Beach until 1935.

In 1934, after prayerful consultation with Elder Frank Clemmons and others, Bishop C. H. Mason appointed Elder O. M. Kelly Overseer of Eastern New York. Beginning with 16 missions, he prayed and worked until God brought Eastern New York Jurisdiction to its present strength of 170 churches and Missions, hundreds of preachers and missionaries and thousands of saints organized into 22 districts. He served The Church of God in Christ in every conceivable capacity. Every organization and every department of the denomination has been served by Bishop O. M. Kelly. He has built churches from the ground from Lexington, Mississippi, the birthplace of the denomination to New York City and Long Island, New York. It is not strange that he is thought of as "Mr. Church of God in Christ".

Bishop Mason closely observed O. M. Kelly's career from the early 1920's. In June 1951, when he himself was 85 years of age and in need of strong help for the rapidly spreading denomination, Bishop C. H. Mason chose Bishop O. M. Kelly of Eastern New York, Bishop J. S. Bailey of Southwest Michigan and Bishop A. B. McEwen of Tennessee as an Executive Commission to oversee the work of the denomination.

In the years of Bishop Mason's decline and following the years of his demise, Bishop O. M. Kelly was a tower of strength whose dedication, commitment and loyalty helped to assure the Church's continued growth.

From his election as Presiding Bishop of the Church of God in Christ in 1968, Bishop J. O. Patterson found in Bishop O. M.

Kelly a loyal, wise, sober, strong, unequivocating support. It is for this reason that he recommended to the General Assembly that Bishop O. M. Kelly be named First Assistant Presiding Bishop of The Church of God in Christ in 1976. The General Assembly unanimously consented.

From 1935, until his death, Bishop Kelly pastored the Mother Church of God in Christ bringing it from a tiny storefront at Fifth Avenue and 137th Street, through a number of storefronts to a church structure at 128th Street and Park Avenue and finally to a beautiful and spacious edifice built from the ground up on 130th Street between Fifth and Madison Avenues in Harlem. He burned the mortgage in 1972. Kelly Temple today is a powerful testimony to his leadership ability.

Bishop O. M. Kelly and Mrs. Maudell Kelly had two children that they loved dearly; his oldest child, a daughter Dorothea and a son, James Clifton. After the death of Maudell, he was united in Holy Matrimony with another beautiful, saintly woman, the now Mrs. Bessie White Kelly on October 9, 1971. For 11 years she loved him, served him, and prayed for him with all her strength and dedication.

On July 14, 1981, Bishop Kelly was admitted to the Roosevelt Hospital. After more than a year of illness, he departed this life on Thursday, September 16, 1982, in the Hospital for Joint Diseases, 124th Street and Madison Avenue in New York City.

He leaves to mourn his home-going, a lovely devoted wife; Mother Bessie Kelly, one daughter; Mrs. Dorothea Vaughn, one son; Mr. James Clifton Kelly, two sisters, three brothers, one daughter-in-law, three grandchildren, many nieces and nephews, a huge church family spread around the world, as host of friends too numerous to name.

To know Bishop Kelly was to love him. His life was full and colorful. His was a life of service, religious in bent and C.O.G.I.C. in accent. Now he rests, His wars are over. He is at home with his Lord.

It is given rarely to an individual the privilege of capturing the imagination of his age and thereby becoming a symbol of the hopes, aspirations and dreams of his fellows. By the grace of God, Bishop O. M. Kelly became the voice of reason and strength for the Church of God in Christ. His strength was our strength, our strength was his strength, and his courage was the courage he drew from the Faith he proclaimed. He was Mr. Church of God in Christ.

One eminent divine put it well when he said the time and place of a man's life on earth are the time and place of his body, but the meaning and significance of his life are as vast and far-reaching as his gifts, his times, and the passionate commitment of all his powers can make it.

A GREAT SERVICE RENDERED FOR GOD

Continued from page 7

still growing, and still brighter, knowledge and understanding and true conviction of the Christ light.

A special blessing and thanks to our pastor, Elder E. Blakely, for his foresight and understanding of our needs.

Louvonzell Thompson, Reporter
Elder Eldridge Blakely, Pastor

ATTORNEY J. O. PATTERSON JR., MEMPHIS FIRST MAYOR

Continued from page 1

Memphis, Tennessee, the nation's 15th largest city, has its First Black Mayor, The Honorable J. O. Patterson, Jr., an attorney and Church of God in Christ Cleric. Reverend Patterson was sworn into office, when former Mayor Wyeth Chandler resigned to accept an appointment to the circuit court bench by the governor of Tennessee.

City Charter provides that the Mayor's Office is filled, in the event of the termination of a Mayor's term the interim of mayoral elections, by the chairman of the city council. The Chairman remains in office for up to 20 days unless the city council fills the office, who then remains in office to complete

the unexpired term of the mayor. At the time of Judge Chandler's resignation, Reverend Patterson was serving as chairman of the city council. Reverend Patterson was sworn into office on October 1, 1982 at 10:00 a.m. at city hall in downtown Memphis and is the first man of color to hold that position in Memphis' History.

Mayor Patterson is the Son of the Most Reverend J. O. Patterson, Sr., Presiding Bishop of The Church of God in Christ, the 3.7 million Pentecostal Denomination which is headquartered in Memphis. Seventy-five years ago, Mayor Patterson's grandfather, Bishop Charles Harrison Mason founded The Church of God in Christ in Memphis and the elevation of Reverend Patterson does honor to the memory of his grandfather, parents and the millions of C.O.G.I.C. saints around the world.

The Memphis City Council is expected to vote to fill the position of the interim Mayor in an immediate session and while the Memphis populous does not vote in this selection, community leaders and city fathers are taking a hard look at the advantages of maintaining the "Minister-Politician" As The City's Chief Executive Officer.

Mayor Patterson is 47 years old and is a product of Booker T. Washington High School in Memphis. He holds a B.A. Degree in business administration from Fisk University in Nashville, Tennessee and a Doctor of Jurisprudence from DePaul University in Chicago, Illinois. He is a member of The Tennessee Bar Association, a member of The Alpha Phi Alpha Fraternity and has had a Law Firm in the City of Memphis, for a number of years.

Mayor Patterson is a student at the Memphis Theological Seminary and was ordained to the Gospel Ministry by his father, Presiding Bishop Patterson, in 1980. The Mayor served as a State Senator and has been a member of the Memphis City Council since the city charter provided for a Mayor-Council government in the early sixties. Mayor Patterson serves as the General Counsel for The Church of God in Christ and Senior Administrative Assistant to his father at The National "Mother Church" of the denomination, Pentecostal Temple Church of God in Christ in Memphis.

Released By:

Office Of The Mayor Of Memphis

Contact: (901) 528-2800 or 525-2507

Reverend J. Delano Ellis, II
Release Writer

MAKING THE MINISTRY RELEVANT

Continued from page 6

ministry. While the ordained clergy is responsible for doing a wider range of ministries that involve parish or church

pastorate, pastoral care and the administering of the sacraments, the laity is not exempt from doing ministry as is set forth by the Biblical norm and the interpretation of the Church. Practical theology provides insights as to the role of the laity in ministry.

Practical theology is the critical reflection upon the total ministry of the church (past and present) in an attempt to discover new insights as to how the mission of God in Christ may be better accomplished through the Church. It seems to me that a constant concern of the practical theologian is that of relevance and meaning. The practical theologian is one who stands within the tradition, or who is a part OF THE COMMUNITY he seeks to address. His primary concern is the caring of souls. However a number of other acts may be performed, and a wide range of services may be provided which lead to nurturing and caring. The practical theologian must be cautious that his attempt to care for souls is not identified with "pseudo-relevance," which causes him to lose sight on the real Christian perspective and the mission of the Church.

The work of the practical theologian involves reflection upon all that the Church does or all it fails to do. I might also add that the task of the practical theologian is to reflect upon what the Church has done in the past to gain insights for future ministries. If this is, in fact, the task of practical theology, it seems to me that the insights of other forms of theology are indispensable. Biblical Theology, Historical Theology, and Systematic Theology are all valuable to the work of the practical theologian in the sense of mutual interdependence. It is from Biblical Theology that he gets insights on norms for the work of critical reflection; Historical Theology provides insights and background into the past and a foundation upon which to build; Systematic Theology attempts to provide an orderly presentation of the Christian faith and to explain the contents thereof. From these insights the Practical Theologian may learn what have been the statements of the truth contained in the Christian message and the interpretation of that truth for each age in which the Church lives. This does not mean, however, that practical theology has no integrity of its own. Rather, it means that other forms of theology offer valuable insights that may assist the work of the practical theologian.

CONTINUED NEXT ISSUE

MAKE THAT CHANGE!

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